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THE INQUIRER

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No. 5869 Saturday, January 1, 1955 Price Threepence

CAN IT BE DONE?

The Unitarian ministry and the Unitarian congregations, in proportion to their numbers, probably attract more converts (it is an unfortunate but necesary word) than any other denomination. The fact is important, for those who come, come to conditions which, all in all, are probably more harsh and exacting than elsewhere. The congregations are usually small; there is an apparent lack of influence; and there is always the consciousness of a minority hidden within minorities. But still new strength comes. And still the movement does not grow. It cannot be for lack of spiritual fibre. The conditions deny that. There must be other reasons. They are suggested from time to time, but few of them carry conviction and few of them bite home. But there is one reason which can bite home. If it is not accepted as a reason it can be accepted as a fact, and action attempted upon it.

Psychological Difficulties

The Unitarian experience is grounded in freedom and the knowledge that religion can be exercised without the difficulties of creed and static theological formula. This experience has a long communal past over a number of centuries and an immediate spiritual impact. Within it there is a profound religious spirit. But this religious experience, like many another, can be used to cover over certain unresolved difficulties. The new members come with a sense of escape, quite frequently, from a denominational religion which has oppressed or failed them. And they tend to be psychologically in permanent revolt against it. And those born in the movement, and who remain in it, tend to be in revolt against the large majority denominations and their assumptions, for they know perfectly well that the assumptions are not realized in their own experience. Certain psychological difficulties are created by both these attitudes, and they tend to lead to a certain negativism in statements. The fundamental convictions which enable such a movement so nobly to continue its life within every kind of spiritual and material difficulty tend to be overlaid by virtues of refusal which do not reveal the strength underneath. Negativism seems to be more convincing, and is at least more easy to express than positive experience. The psychological problem of turning brave refusal into affirmation and abiding faith is always in danger of being unresolved.

Individualism

There is another difficulty. The very conditions of freedom so necessary to the very meaning of the movement are a temptation to unfulfilled individualism. The latter can be dreary and stultifying. A religious "system" can be built around a personal ego that finds no real communion, and seeks none, beyond a small circle. The interminable quarrel within the movement about the word Unitarian (by which it is known and which, by and large, it must call itself) is illustrative of this. How much argument, debate and paper has for years been spent on this matter? It is still likely to provoke more excitement than any other subject. And yet if there were a full cohesion of personalities the point would never arise. There would be more fulfilling purposes to occupy faith and imagination. It is not that a right would be denied anyone to use his freedom in such a matter as he thought fit; it would simply be too poor an issue for anyone to raise. The congregation or any other group which says in effect, "We are Unitarian but don't call ourselves such," can be acting reasonably in certain spiritual difficulties, but to turn that into a cause of conflict with other generally like-minded congregations or persons does no justice whatever to underlying conviction.

What do Unitarians Believe?

All this negativism and individualism perhaps can be absorbed by those who live by the inner convictions, but it does not tell other people what the convictions are about. What do Unitarians believe? It is a fair enough question. And a reply in a form of constant negatives or a continuous internal squabble about freedom and names is no reply. And generally a reply merely based upon individual idiosyncracy or a personal "system" or personal mysticism does not really help. A religious community which exists as a community must know how to give a communal reply. It must know what it believes together as well as what it believes as separated congregations and individuals. And belief in this sense runs deeper than mere statements. The statements can only express an inner feeling and knowledge. The Unitarian movement could begin now to know what it feels and understands together. It does not really know, for knowledge is not given unless continuous reflection and examination is made upon experience. That continuous reflection is not taking place. Haphazard meetings and occasional pamphlets are no substitute for hard disciplined action. The solution of psychological difficulties could very well lie in the challenge of, "What do we mean together?" and not in "What does every man believe for himself?" or in that most desolating of all difficulties, "I don't like a certain name."

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Action Sought

Much is being done and excellently done in the form of organization, can nothing be done collectively for the soul of what is believed? The whole world may not be asking of Unitarians, "What do you believe?" but a number of people most certainly are. Cannot Unitarians in a proud and dignified way, tell those who are asking, of the essence of a proud and dignified faith? It is perhaps a deeper test than any that lies before the movement, for the Unitarians must know, and know together what they believe together.

Is there no one to take the initiative? Has absorption in external affairs gone so far that there is no longer any room for reflective, creative action? Initiative cannot come from Gordon Square for obvious reasons. Are the colleges forced to such a fight for survival that no lead can come from them? Are ministers and congregations so locally absorbed that there is no inner energy left over to be spent elsewhere? Is the cause of lack of growth due to the fact that all creative action of the less obvious kind cannot take place? Points of numbers here and there are no replies to these questions. Either the movement as a whole knows what it can consult about in a reflective manner, or else emptiness of a painful kind is the answer.

THE JOURNEY

By Glyn J. Pruce

(Mr. Pruce is a student at Manchester College, Oxford.)

WE were all supposed to belong to something during the war, so in 1943 I joined a Youth Club. It was, as I soon discovered, run voluntarily by people of fervent fundamentalist religious convictions. At fifteen, in London at least, one is deeply impressed by the sight of people doing something for nothing, and I was no exception. Indifference soon gave way to interest in the talks and arguments that frequently took place in the Club. One was forced to take seriously the views and beliefs of such honest, sincere, and good-hearted men.

Shortly after my sixteenth birthday I underwent an experience that I have never been able fully to understand. All I can say is that it is still to me now, ten years later, the decisive step of my life. Although I have never understood it, yet it changed everything for me. At the time I naturally accepted the interpretation placed upon it by those around me. It was a new, a second birthday. I had been "converted," I was now a "Christian" whereas before I had been an "unbeliever." This experience carried me through the two suceeding hectic and turbulent years spent in the Merchant Navy. It enabled me to continue in a narrow and anything but popular theology and ethic. No one, however, can remain unmoved or unchanged by the suffering and poverty of the peoples of the East, and to one who suffers that impact, Marx holds a great appeal. So almost without realizing it, out of the conflicting ideas and views of Materialism and Christianity came a new way of thinking and a changing outlook.

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After demobilization in 1947 renewed contact with the Youth Club as a leader made me aware that my theology was no longer as simple and clear as it once had been. Unhappily, no one else seemed to see the contradictions I saw, or find the problems I found.

Nevertheless out of my own experiences, out of the facts of life forced upon one whilst overseas, from the often superficial life at home and from the simple desire to serve God, came a vocation for the ministry. Along with this continued the private and unadmitted struggle to maintain a fundamentalist theology—a losing struggle.

When the time came I applied for, and received an entry-form for a Baptist Theological College. On it were the questions, "What was my view of the Doctrine of the Trinity?"; likewise the Doctrine of the Divinity of Christ; the Inspiration of the Scriptures, and many other questions. All straightforward orthodox questions expecting straightforward orthodox answers. It was only when I picked up my pen to give the expected answers that I realized just how far things had gone. It wasn't only that I couldn't give fundamentalist answers, it was that I couldn't give orthodox or any sort of answers at all. I just wasn't sure, and could no longer tell myself I was sure, or that I would regain my certainty later. It was then I realized that the whole foundation had gone. Starting from a belief in the direct and literal inspiration of the Scriptures every part of my old inter-locked theology had gone to pieces.

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After a time the dust settled, six months passed and friends began to realize what had happened. They were sincere, so since I was now a "back-slider" prayer and arguments came my way. But it isn't easy to part with old and familiar ways of thinking and ideas, and the scars that are left when it is done with are too painful to be prodded carelessly, so one found oneself seeing less and less of old friends. However I had got something out of it all. The main thing was a sharp lesson in honesty, personal intellectual honesty. The urgent necessity of testing one's beliefs for oneself, of putting the greatest possible strain on them and seeing if they hold up, of the necessity for wholesale and thorough criticism of tradition, testimony and belief, no matter whether sacred or profane, no matter if from friend or foe. And of admitting to oneself that if a thing didn't convict, then it didn't, no matter how much it ought to.

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To start with I tried to pretend it didn't matter—that nothing mattered—but swiftly found there is nothing quite so futile and frustrating as trying to pretend that it doesn't matter what one believes. Having swung, one swung all the way. The discovery of the difference between considering theoretically, agnosticism, and trying to live it day by day gave me a surprising and painful shock. I tried hard to live by it, tried long and hard, but I didn't succeed. Atheistic Materialism seemed the logical conclusion, and there I finished. I had considered it before, but now, in experience, I found it lacking just as much in its own way as fundamentalism. It was all part and parcel of the need for security and a certainty that, it seems, this world doesn't give. What I found had been permanent in all this was firstly freedom, freedom to think about things without fear of thinking sinful thoughts; and intellectual integrity, being as tough as possible with one's own thoughts and avoiding self-deception. Also the value of living, of one's own life and the life of others. And lastly a belief in God, which seemed perennial, a deeper and I think fuller and more satisfying belief than I had held previously. A belief which seemed purged and strengthened, rather than expurgated, by criticism and strain.

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This may not seem much, but it isn't any use pretending, one has to recognize what one really thinks and believes and carry it through to the end, and be quite honest about it. Anything that fosters or encourages deceit is wrong. Also if the resulting views and conclusions are unorthodox or unpopular it doesn't matter, if they are the only satisfying ones in the end. It was in this frame of mind, that of belief in God, and a conviction that the clearest way to God is through freedom, that I came into contact with Unitarians. I was given and read the book, "A Free Religious Faith." Someone has said, "we are never given a thing until we are ready for it"; perhaps it's just that it's always there, but we are not aware of it. Anyway that book might have been

written for me. It expressed so many things I had thought and felt so much better than I could ever have done so myself.

Even more than what it said was the way it said it, with modesty, caution and freedom: not afraid to say they didn't know, and a sane and sensible attitude to so many difficult matters. From these seeds grew many things, the way to Manchester College and acceptance as a student and candidate for the Unitarian Ministry.

Manchester College at Oxford has a good motto too, one that for me applies to the movement as a whole; it is—"Veritas—Libertas—Pietas."

1955 — A YEAR OF ADVANCE!

By John Kielty

(Secretary of the General Assembly of Unitarian and Free Christian Churches.)

AS we go forward into a new year I have been asked to write about what it is hoped may be achieved by Unitarians in the next twelve months. May I first of all wish all readers a happy New Year and full satisfaction from all your labours for the furtherance of the cause we hold dear. If the second part of that wish is to come true I hold it necessary that all should know something of what it is hoped may be done during this year so that everyone may play a full part in that work.

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Essex Hall. Looming perhaps largest in all our minds is the question of re-building Essex Hall, our historic headquarters destroyed by enemy action in July 1944. Already three meetings of the Appeal Committee have been held. Districts have been asked to approve the approach to certain persons to act as organizers in their districts. The Appeal leaflet has been drawn up and arrangements made for its printing. It is intended to launch the appeal in the first quarter of the year. We shall need £75,000 to re-build and furnish the new headquarters building. We have almost one-third of that sum already; it has come from a contribution from the £100,000 Appeal Fund, from War Damage Compensation and the sale of certain strips of land on the edges of the site which were not needed in our development plans.

The architect has submitted his plans to the Planning Authority for approval and subject to certain adjustments he confidently expects approval to be given shortly. The building will have one very important feature not contained in the old one—there will be a chapel open for public worship; it will be called "Martineau Hall," thus perpetuating a memory so greatly loved and respected by us all. The President of the Appeal is Mrs. Sydney Martineau who has done so much for our cause over many years; the chairman is Mr. F. Alan Martineau, her son, who is thus continuing the family tradition of service. We hope that the work of re-building will commence in 1955.

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Advance Campaign. Already a number of campaigns have been held in various parts of the country and with varying degrees of success. One thing is clear. Where the minister and congregation set out determined that the campaign shall succeed, then progress is made. There is no easy way to increase the size of either Sunday School or Congregation, but there is a way. The Development Sub-Committee which sponsors the campaigns has carefully drawn up plans for preparation, campaign and follow-up. Valuable experience has been gained from campaigns already held and this is available for future ones. The Assembly has now approved that more than one campaign may be held in any district at the same time if necessary. Literature has been specially produced for the campaigns, well-known Unitarians are available to speak. But it must be stressed that no campaign can succeed if minister and congregation simply expect a speaker or preacher to fill the church for them. In order that our resources may be used fully and to the best advantage all campaigns are carried out through the local District Association. A moment's thought will enable one to see the wisdom of this course. No campaign will be sponsored unless the congregation and minister concerned demonstrate beyond a doubt their readiness to do the preparatory and follow-up work.

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Recruitment for the Ministry. We cannot hope to spread our faith more widely over the land, nor even maintain existing centres adequately, unless we have more ministers; and that means more students in training. Ask yourselves how long it is since your church sent a young man into college for our ministry. Many of you will be surprised how long it is, and some of you will discover that neither you nor the oldest member of the congregation can remember the last recruit going to college. We must recruit from our own household, and that means your church and mine. Has anyone ever put the calls of the ministry before your people in the past twenty-five years? Well, why not ask for a representative of the Assembly to come along to do so? We want to put the case to churches, branches of the Women's League, the U.Y.P.L., the F.O.Y. and district gatherings. We can't unless we receive the invitations.

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Youth Leadership. A year ago we ventured hopefully, but with much apprehension, upon courses to train young people to be leaders in their own churches and schools. Our hopes have been more than fulfilled, our apprehensions have proved groundless. This year we plan more such courses and we expect even greater response from the young people. We enter upon 1955 with great hopes for our churches because of the splendid calibre of the young people who have attended the courses in 1954. It has done the hearts of all us older ones good to meet these youngsters. They are our hope for the future and it really is bright. There is, of course, a condition. They must be encouraged and given the chance to lead and shoulder responsibility.

So all these things are in our minds as we move into the New Year. There is such a stirring among our people as some of us cannot recall heretofore. Depression may be in some places, disappointments will come our way, failure is almost certain to happen in one or two places, but we shall learn from such things. The great thing, the important thing, is that we are no longer purely on the defensive, we are determined upon advance, and we are all in it together. Join up then and make 1955 a Happy and fruitful New Year.

IT OCCURRED TO ME

By Muriel Hilton

MOST people spend the days between Christmas and the New Year in a somewhat reflective state of mind. They look back on the passing year with pleasure or relief according to what the circumstances have been, and view the year which is coming with that perennial hope which ever springs in man's heart.

If we look back with happiness, amongst our memories will be the meetings with friends, satisfactions in our work, sunlit hours (not many this year!) and the pleasures derived from books, pictures, music, films and plays. The most impressive novel that springs swiftly to mind in last year's novel reading is without doubt, "The Go-Between" by L. P. Hartley. The most memorable film was a French one, "The Moment of Truth" and then Walt Disney's nature film "The Living Desert."

"Marching Song" the play by John Whiting which ran for such a short time in London made the strongest impact and was equally impressive when heard on the third programme recently.

The Cézanne exhibition will be always remembered, and the crowning experience in music was hearing Beethoven's fifth sympony at the Edinburgh Festival. Hearing Mattawilda Dobbs at the Festival Hall will always be a cherished memory of 1954.

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THOSE who like the writings of Eden Philpotts will enjoy his book "One Thing and Another." It is a collection of essays, poems, observations and comments upon a large variety of subjects ranging from Dust to Confucious and the Ethical Society. His belief in rationalism as an attitude to life is evident in many of his essays, and the collection reveals him as a mellow, kindly, independent-minded man. I especially liked his essay on "Apathy." He says that it is a disquieting phenomena of age that it may not only bring about a hardening of the arteries but a blunting of moral sensibilities and reactions to environment. We can grow dull with the years; our responses less vivid. Goethe knew it and cried for "Light, more light!" to pierce this gathering gloom. Eden Philpotts says the moment the symptoms of apathy are recognized, means must be discovered to nip it in the bud. The greatest antidote against this incubus is the concentration of thought and interest in other people. As a nonagenarian he says that though people of his advanced years may be twice children there is a world of difference between behaving like a good child and a bad one.

"Let us," he says "preserve reticence in company and remember that our pronouncements smack only of prehistoric time and archaic traditions for those doomed to listen to us. It is better to endure ourselves than the endurance of others, so listen to them rather than talk yourself; listen with dignity and patience to the prattle of the middle-aged and the cackle of the young; they may be in earnest and however mistaken those in real earnest are, they are always worthy of attention."

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WHILST out shopping the other morning I went along the seafront and paused for a while watching the sea. The tide was out and in the foreground there was a large pool left by the outgoing sea. In the distance the sea swirled turbulently round the jutting rocks, but the pool, clear and still mirrored the faint blue of the winter sky and the feathery grey of the clouds. The whirling seagulls hovered over the surface of the pool and then alighted, their reflections so sharply defined in the water that it seemed another bird was lying in the depths. Usually one cannot discern the shape of the reflection when the gulls come to rest on the sea, but in the stretch of still water, their beauty was clearly mirrored.

A seagull has often been thought of as a symbol of peace. Though below, the sea changes its mood incessantly, above, poised, in their bright beauty the gulls give a sense of repose. However wildly the sea rages, the gulls circle and swirl above the storm in their matchless harmony of movement.

On this particular morning it was the beauty of the reflections that caught at my heart. If only we could command our restless, turbulent spirits, to be as still as the pool left by the sea, what beauty would be reflected in their shining depths! I thought of Edward Carpenter's words:

"Let your mind be quiet, realizing the beauty of the world, and the immense, the boundless treasures that it holds in store.

"Do not recklessly spill the waters of your mind in this direction and in that, lest you become like a spring lost and dissipated in the desert.

"But draw them together into a little compass, and hold them still, so still;

"And let them become clear, so clear—so limpid, so mirror-like;

"At last the mountains and the sky shall glass themselves in peaceful beauty.

"And the antelope shall descend to drink and to gaze at his reflected image, and the lion to quench his thirst.

"And Love himself shall come and bend over, and catch his own likeness in you."

COMMENT

Testing the Christian Conscience

I listened a few days ago to a talk on the Communist regime in one of the satellite states, and I came away with the feeling that in matters concerning the attitude of a church to a totalitarian regime no one has in general a right to criticize, who has not been subjected to similar pressure, or who is ignorant of the real alternatives that lie before a Christian congregation or its members. That is, I think, a judgment that does not apply only in the case of Communist regimes, but it applies, too, where the state has decided, as in South Africa, to have the last word in matters that concern the relative positions of God and Caesar. A recent writer has given an example of the difficulties with which such problems are beset. A European congregation had long been seeking a site on which to build a church. The Nationalist-Controlled Provincial Government offered to make one available provided the deed limited the use of the building for Europeans only. It is extremely improbable that Africans would attend at any rate, but the bishop would not be willing to sign such a deed.

But the alternative is to continue to be without a church. There is, however, a church building in the parish, but in an African location, and used by no European. It can hardly be expected that the bishop, however willingly, should urge the Europeans to go there, for the Minister of Native Affairs is now empowered to revoke the lease of any location church which is used contrary to the best interests of all concerned. The use of the church building for a mixed congregation would probably result in neither White nor African in that parish possessing a church building in which to worship. What would our consciences suggest? We are fortunate that the decision is not ours. The tragedy, of course, is the result of the application of Christian principles in church and worship has been deferred until it has become a political problem as well.

The Early Christmas

A week or two ago I deplored the fact that Christmas was being introduced earlier and earlier in the shops as time went on, and I deplored the fact that probably nothing could be done in the matter. Apparently I was wrong, for I have since learned that in October the National Chamber of Trade, regretting the tendency of the shops to damage the spiritual and traditional significance of Christmas by introducing Father Christmas in the middle of November, passed a resolution deprecating the appearance of Father Christmas in the shops earlier and earlier each year, and it was remarked that in several London stores Father Christmas appeared during the second half of October. It will be interesting next Christmas to see if there has been a reform in this respect.

John Calvin

A few days ago, before going to my own chapel service, I viewed and heard a televised service from the Cathedral of St. Peter, "Calvin's Cathedral," at Geneva. The service was held under the auspices of the World Council of Churches, the sermon being given by the Assistant General Secretary of the Council. The whole aim of the service seemed to me to be the glorification of John Calvin, and the things for which he stood. That Calvin's teaching had a noble and lofty side, few people would deny, but it is surely going beyond what is reasonable, to laud his memory because of his assumed services to truth and freedom. I was under the impression that the World Council of Churches was anxious to make its

organization co-terminous with Christianity itself, and it seemed to me that such services, aimed at celebrating what has divided the Church, are not conducive to Christian unity. Instead, they make alive for a few minutes just those very things that make for disunion.

What Will the Hierarchy Say?

Not long ago four British soldiers were seriously wounded in a raid by members of the I.R.A. on Omagh Barracks. In sentencing those guilty, the Lord Chief Justice of Northern Ireland remarked that the accused men did not seem to regard themselves as morally wrong in embarking on a campaign of violence. He warned the people of Ireland that leaders and teachers of Church and State, throughout the country, must act at once if the country is not to be plunged once again into the chaos and bloodshed of the past. It is assumed that the remarks were made in order to make the Roman Catholic hierarchy alive to its responsibility of condemning the rebirth of the I.R.A. So far, however, from those in authority becoming alive as to their responsibility, within 24 hours of the men being sentenced the General Council of County Councils in the Irish Republic passed a resolution of sympathy with the convicted men. It remains to be seen whether the Church will try to put a stop to these acts of violence.

Six Million Tons of Newsprint

Canada is now, it is said, producing newsprint at the unprecedented rate of nearly six million tons a year, the United States being, of course, her biggest customer. Unfortunately, however, one of the results of the great United States activity in publishing, is that the flood of United States magazines and newspapers is threatening to throw some Canadian publications out of the market. The President of the Periodical Press Association of Canada has expressed the opinion that those Canadian publications that would survive would not be those that Canadians need most—those serving the artistic, patriotic and emotional requirements of the good Canadian citizen; and that several big Canadian magazines that would maintain publication would have to know "how to serve the same comic section of the public" that now buys American publications. The situation is a very unfortunate one, for nationalistic considerations apart, it cannot be said that the bulk of these imported magazines is superior to what the Canadians themselves can produce. It would be strange, however, if a wealthy community of fifteen million souls cannot overcome this threat to its culture and its national life.

Commentator.

THE INVISIBLE CHURCH

By R. W. Wilde

I have been reading Dr. R. H. Thouless's "Authority and Freedom," Hulsean lectures delivered in the University of Cambridge in 1952, but only now published in book form.

Dr. Thouless is (and has been consistently) a sincerely religious man, a a devout and loyal member of the Church of England. Much that he has to say in this book is addressed primarily to the leaders and members of the Established Church, and concerns matters domestic to that Body. But his suggestions have a wider reference, and should enlist the notice and careful consideration of all religious people.

In brief, Dr. Thouless is concerned with the grave difference that obtains between the authoritative creeds and articles of belief, on the one hand, and the actual practice and present-day teachings of religious leaders, on the other. A man contemplating membership of the Church of England, for instance, will turn to the Anglican Prayer Book for enlightenment as to the authoritative faith of the Episcopalian Church. But, having noted what is there set down, he will be both surprised and puzzled to find (as, e.g., in the Report on Doctrine in the Church of England, published by the Archbishops' Commission in 1938) that many eminent leaders in the Church do not believe in the traditional and authoritative faith at all, and indeed openly teach what is contrary to the pronouncements of the Book of Common Prayer. (With equal justice Dr. Thouless might have said that the authoritative doctrine of the Presbyterian Church is that laid down in the Westminster Confession, but that, notwithstanding, there is probably not a single Presbyterian minister of repute who would endorse today all that is contained in that Confession.)

Dr. Thouless deals at some little length with the Thirty-nine Articles, which are ostensibly binding on all members of the Church of England, and which have to be assented to by every priest at his ordination. There is, for example, Article XIII, which lays it down that "works done before the grace of Christ . . . are not pleasant to God . . . yea rather . . . they have the nature of sins." Which means, says Dr. Thouless, "that Socrates and Marcus Aurelius Antoninus were guilty of sin by living more in accordance with the Christian pattern of life than do most professing Christians"—a strange view indeed, and one that few thoughtful people could accept to-day.

Again, there is the Athanasian Creed, which says that everyone who does not believe in the strange, metaphysical Trinity there defined (in obscure and difficult philosophical language) cannot possibly be saved; which would mean, as Dr. Thouless rightly says, that many bishops and most professors of divinity are beyond hope of salvation.

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Dr. Thouless's suggestions for clearing up this strange confusion, for bridging this gulf between authoritative articles and creeds and the actual practice and persuasions of Christian people, are interesting.

First of all, he would limit the compulsory beliefs, i.e., the beliefs that are binding on members of the Church, to very few. These, he says, might be designated Obligatory Beliefs. They would be few in number, and would be basic and essential, so that the Church might well insist on these as the minimum condition for membership. Among such obligatory beliefs would be the existence and reality of God, and, in Dr. Thouless's view, the Deity of Jesus.

Next, Dr. Thouless turns to what he calls Permitted Beliefs, which are beliefs that might be accepted, or rejected, by a Church member. Among such permitted beliefs would be that of the Virgin Birth. True, the Apostles' Creed and the Nicene Creed both explicitly state that Jesus was born of a virgin; but, on the other hand, the Archbishops' Commission wrote in 1938: "There are some among us who hold that a full belief in the historical Incarnation is more consistent with the supposition that our Lord's birth took place under the normal conditions of human generation." In other words, a man may be a true and loyal member of the Established Church and yet *not* believe in the traditional doctrine of the Virgin Birth. All such Permitted Beliefs (as Dr. Thouless calls them) would be left open to the free choice of the individual believer.

Finally, Dr. Thouless indicates a third class, designated Indifferent Beliefs. These are "about matters on which the Church has no authority to decide whether they are true or false. (They) include all beliefs about secular history and about the matters dealt with in the . . . sciences."

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Much in this book is, as I have said, a domestic matter, pertaining to the Anglican Church alone, and it would be impertinent for me to say what that Church and its leaders ought to do. The Established Church, like all other Christian bodies, has surely the right to decide for itself what it shall require as a condition of membership. No other Body can legislate for it. Certainly, there would be gain in all the great historic churches if creed and present teaching were brought into line, and if people were not required to say one

thing with their lips and mean another thing in their hearts. Religion, above all else, ought surely to promote, and be rooted in, sincerity. Unreality, obscurantism, and needless vagueness are not only highly questionable in themselves, but are a real bar to the allegiance of thoughtful, sensitive and honest souls.

But for us the matter goes deeper yet. I have not myself any objection to a creed. Some years ago I urged in this Journal that we should gain greatly if, in all our services, all present stood up at a certain point and recited in common those things that verily were believed among us. The trouble with the ancient and traditional creeds is not that they are creeds, but that they are the *kind* of creeds they are. For see! they are all of them statements of supposed historic fact, and of doctrines that claim to be drawn from those same historic facts. Of practical Christian living, of the spirit that was in Christ and should be in his disciples, they say not a word. There is not one single word in the Apostles' Creed, the Nicene Creed, and the Athanasian Creed put together that has to do with how a man ought to live and how he should bear himself towards his fellowmen! The Master himself said, "By this shall all men know that ye are my disciples, that ye have love, one for another." But the Athanasian Creed only says that in order to be saved you must *believe* this and this. In other words, the ancient creeds emphasize intellectual belief: a living religion expresses itself in a spirit and a character.

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Dr. Thouless himself almost stumbles upon this truth, and then curiously fails to appreciate its significance. It is absurd, even dreadful, he hints, to think that Socrates and Marcus Aurelius were not far more "Christian" than most professing Christians. Yet even he, wise and challenging as his book is, still lays all the emphasis upon intellectual beliefs as a condition of Christian fellowship.

A wise and saintly old Presbyterian minister, a former neighbour of mine in Belfast, used to tell his people: "You have the Lord's Prayer and the Sermon on the Mount; what more do you want?" What more indeed? Why cannot we cut all the cackle, do away with all the obscurities, and say simply and plainly that a Christian is one who tries to live the Christian life; that, in Paul's words, "If a man have not the spirit of Christ, he is, none of his?" All the rest might be left with the individual: might be regarded, in Dr. Thouless's phrase, as Permitted Beliefs.

Why can we not try to rear one splendid, inclusive, truly Catholic Church, by throwing wide open our doors, and saying: "Enter in all who will. All that we ask of you is that you shall love God, and love your fellowmen in him"? Why not? Such a church already exists, invisible it is true, but none the less really and truly, after the pattern laid up in heaven."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Unitarian Broadcast Services

SIR,—I note that Principal Spencer "had not intended to reply to M.R.'s comment," but that he reluctantly refers to it in passing when replying to Miss Herford. Let me press upon his attention certain facts which he ignores.

(i) When I penned my appreciative report and added a gentle criticism of the nondescript *Radio Times* announcement, I was unaware that the few people who listen to "Programme Parade" at 8.10 a.m. actually heard that the 9.45 Service would be "A Unitarian Service from the Chapel of M.C.O." Possibly Mr. Spencer regrets even this; but he should clearly realize that the B.B.C. counted the occasion as one of the few-and-far-between Unitarian Broadcast Religious Services for which the General Assembly has patiently and persistently pleaded for years. My reasonable contention is that in future, whenever the B.B.C. extends the opportunity to one of our churches or to M.C.O., the same frank and open description should appear by request in the *Radio Times*, thus enabling countless listeners consciously and intelligently to appreciate the uplifting character of Unitarian worship at its best.

(ii) Mr. Spencer takes refuge in the threadbare argument that M.C.O. is not "a specifically Unitarian institution." How strange it is, then, that for sixty-odd years its Sunday worship has been of the type that every orthodox Christian of whatever shade would classify as "Unitarian," its hymnals and service books in that period such as would satisfy none but a "Unitarian" type of congregation, its preachers avowed U. and F.C. ministers except for the very occasional special visitor! The truth is that M.C.O. is just as much, and just as little, a "specifically Unitarian institution" as the three churches of which I have been a minister. The sooner we drop this fallacious and meaningless argument the better.

I return to my main point. Whenever the B.B.C. gives our movement the opportunity to let listeners learn not what we believe (which is vetoed) but how we worship, why should we prefer to remain anonymous?—Yours,

15 Gordon Square, W.C.1. *Mortimer Rowe.*

SIR,—Many of us will find ourselves in sympathy with Principal Spencer's comments on labels. The tendency to judge persons or ideas by the general classification under which one thinks they can be placed is on the increase and is to be deplored. To attach an "ism" to someone is not really to say anything very important about him. The trouble is that in his letter Mr. Spencer does the very thing he complains of. His reference to a "non-theistic position lays himself open to all the strictures that can be passed upon labels. To mention but one point, does it or does it not cover the "pantheistic" outlook which has been characteristic of many in the Unitarian tradition, particularly those of a mystical turn of mind?

Perhaps someone should put in a good word for labels in their proper places, though. If one sees a bottle in a chemist's shop, it is not very illuminating if it is just labelled "Medicine", or bears no label at all. The same, I should have thought, applies to churches (though not necessarily to colleges). Surely the important thing in all these matters is to be able to distinguish between the occasions when labels clarify and the occasions when they only confuse.—Yours,

Ipswich. *A. Phillip Hewett.*

SIR,—I have read with interest Mr. Spencer's letter in your current issue. Unfortunately he does not seem to realize that any movement which is worthwhile needs to have a distinctive name in which all who belong to it can glory.

It is matter for satisfaction that he admits the association of Manchester College, Oxford, with the General Assembly of Unitarian and Free Christian Churches. But then he proceeds to write that "its chapel, like many of our older churches, avoids the use of any particular label." Doubtless this is true not only of Manchester College Chapel but of quite a number of our other congregations so far as their notice boards, notepaper and the like go. Nevertheless it must be borne in mind that both the college chapel and these other congregations are included in the list of congregations published in the General Assembly Year Book. In virtue of their inclusion in this list of Unitarian and Free Christian Churches the name Unitarian does belong to them despite its non-appearance on notice boards and notepaper, to Manchester College Chapel equally with the rest.

Like Mr. Spencer I regret the advent into our Unitarian midst of some who refuse to acknowledge the existence of God. It cannot however be the right thing to repudiate our name because of such. Rather should we be all the more emphatic that our Unitarian congregation have been established to promote the worship of God.—Yours,

Wallasey, Cheshire. *Edgar W. Hill.*

SIR,—Mr. Spencer's letter though full of interesting details, largely misses the point. The question in my mind resolves itself simply into "what answer is one to give to one who asks in Oxford where a Unitarian service may be found?"

Continued on page 8

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 2, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, DR. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, DR. H. J. MCLACHLAN
BISHOPS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. C. S. DENCE
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mr. F. FITZPATRICK
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wawerley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, ——
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, ——
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, ——, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARBING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3 Mr. A. D. FOOTE
CHESTERFIELD Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilson Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. A. BLAND
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 11 and 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, ——
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX Northgate End 10.45 and 6.30, Rev. J. B. TOMKIN
HASTINGS, Free Christian Church, South Terrace 11 Rev. DENBIGH HILTON, 6.30 Mrs. MURIEL HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, ——
HULL, Park Street Church (Unitarian), 6.30, Mr. C. H. POLLARD

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vassana Hill, Garden Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KREMHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Renshe Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURREN
LIVERPOOL, Gateacre Chapel, 11, ——
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDNEY PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. C. S. DENCE
LONDON, Golders Green, Hoop Lane, 11, Rev. W. WADDINGTON, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, ——
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Ilford High Road, 6.30, Mr. S. R. MARTIN
LONDON, Islington Unitarian Church, Upper Street Pentton Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. J. KIRLEY, 6.30, Rev. R. SORENSEN
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6.30 Rev. DUDLEY RICHARDS
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DENNIS
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GREEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. D. C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, ——
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45, Mr. J. A. RATCLIFFE, 6.30, Drama Service

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2, Nativity Play, 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. G. J. PRUCE
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WARBING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PEIRS
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSES
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. W. WADDINGTON
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6.30, Mr. A. BENTON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VENEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORNELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. A. L. FISHOW
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), 7.30, Rev. JOHN KELLY
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. SPENCER
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. MAURICE JOHNSON
WHITBY, Flowergate, 6, Miss N. GILL

YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN
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PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CARRUTHERS
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JOHN A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidwell's Buildings, 180 Lambton Quay, Supply

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CAPE TOWN, Hout Street, 11 Sunday School; 7, Service, Rev. MAURICE C. RAITER

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Death

Rowlands: On December 8, peacefully, at his home, Brynawyn, Abernant Road, Aberdare, John Lewis Rowlands, dearly loved husband of May and devoted father of Betty, Marion and Gwyneth, Secretary of Highland Place Church for 35 years. Service conducted by Rev. D. Jacob Davies, B.A.

Broadcast

The members of the Doncaster Unitarian Young People's League Film Unit are to be interviewed on the "Under Twenties" Light Programme feature of the B.B.C. on Tuesday, January 4th, at 6.15 p.m

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.
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Continued from page 6

The arguments for and against labels is too searching and far-reaching to enter into at this point.—Yours,

Kelsall, Nr. Chester. *Catherine T. Herford.*

"Civil Defence Anywhere"

Sir,—If it had been possible to convey even elementary C.D. methods to the Japanese fishermen they would not have been infected.

Verb. Sap.

Surely it is nearly as important to avoid defeatism in the material sphere as in the spiritual.—Yours,

Winscombe, Somerset. *A. L. Blake.*

Letter from Peace Fellowship

Sir,—When will someone start a "Save the Children from being born Fund"?

Recently our Churches received from the Unitarian and Free Christian Peace Fellowship an appeal on behalf of the "Save the Children Fund", a heart-breaking story of starved and disease-ridden children in war-stricken countries. The money is to be used for food, clothing, medicine, etc. There is no mention of any attempt to save yet more children from being born into this misery, although the leaflet itself states that the population in Korea has increased by 6 million during the last ten years.

I am not suggesting that birth-control is the whole answer to the whole problem, but it is an absolutely essential part of it. Unless we are wise enough to see this and bold enough to act upon it, we are merely building a hospital at the bottom of a precipice, instead of putting up a barrier around the top of it.—Yours,

Rochester. *Inge Hyde.*

London Ministers' Fraternal

The following resolution was passed at a usual meeting on November 18th on the motion of the Rev. R. Nicol Cross and forwarded to the Home Secretary:—

"Dear Sir,

This Fraternal Society of Unitarian ministers meeting, to-day at Headquarters, Gordon Square, London, expresses its deep satisfaction at:—(a) the serious concern of Parliament and other responsible bodies, including Churches, teachers and Press, about the demoralization, particularly of children and young people, by "Horror" Comics; (b) the assurance given by you that you have the matter under consideration as one of urgent and primary importance, with a view to securing the best possible solution."

Hull: On Sunday, December 12, the service at Park Street Church was taken by Mr. Bruce Findlow of Manchester College, Oxford. The subject of his address was the work of Rev. Margaret Barr in the Khasi Hills. After the service Mr. Findlow took part in a discussion during which he answered many questions about his stay in the Kharang Rural Centre. Much information about the work and conditions in the Khasi Hills was gained, which could only be obtained from one who had experienced it.

Swansea: The Dramatic group have given two performances of Maugham's "Sacred Flame," and two also of Dan Sutherland's "Mist Over the Mistletoe." This is a really delightful play—a clever blend of humour, brilliant wit, and sentiment, with a serious purpose and good characterization. We recommend it to all church dramatic groups. It was splendidly performed before enthusiastic Christmas audiences.

We have had an interesting brains trust under Y.P.L. auspices; whilst our bazaar raised over £55, which will go some way towards paying for our renovated organ (cost £1,500). To celebrate its reopening our organist, Mr. Caredig Williams, gave a recital of works by Bach, Handel and Buxtehude on a Sunday evening before service.

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